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# THE Romaniſts Deſigns DETECTED, AND THE JESUITS

Subtill Practices Diſcovered and laid open.

Collected from their own Authors and other approved Teſtimonies.

By *Anthony Egan* B. D. late Confeſſor General of the Kingdom of *Ireland*: Now through the great mercy of God Converted, and a Miniſter of the Goſpel according to the Reformed Religion.

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Courteous Reader,

THat the Romaniſts (eſpecially the Jeſuitical Order) have ever ſince the Reformation conſtantly endeavoured the reſtoring of their Religion (or rather Opinion) in theſe Kingdoms; and that they have not left any ſtone unturned, nor ſtuck at any thing, how dangerous and difficult ſoever in it ſelf, or contrary, not only to true Religion, but even to thoſe natural ſentiments which God himſelf hath planted in every man, is as plain and perſpicuous, as it is certain and experimentally true. And though the Romaniſts with great confidence will deny this charge; yet the actions themſelves are ſo apparent and

*evident, that no man of common ſenſe and underſtanding, but may apprehend the truth and reallity of it; inſomuch that one of their own Prieſts,* (Watſon *by name*) *out of a deep ſenſe of the truth of this* (*in his* Quodlibets, pag. 277.) *hath ingeniouſly confeſt,* "*That* "*no people under Heaven have ſo ſought the* "*Conqueſt of their own native Land, the ſub-* "*verſion of the State, the depopulation of* "*the Weale-publick, the alteration and change* "*of all Laws, Cuſtoms and Orders. And* "*in ſhort, the utter devaſtation, deſolation* "*and deſtruction of the ancient Inhabitants* "*of their Land, in ſo unnatural, unchriſtian,* "*and uncatholick a manner as the Popiſh* "*faction hath in this our Realm.*

*To this we may add the ſeveral Treaſons and Conſpiracies againſt the Perſons of Queen* Elizabeth *and King* James, *by* Parry, Lopez, *the Conſpirators of the Gunpowder Treaſon, &c. All or moſt of them allowed and approved on, not only by ſeveral Prieſts and Jeſuits in their Writings, but promoted and excited by the Bulls, Pardons, and Diſpenſations of the Popes themſelves. Theſe ways of force failing, they have been conſtrained to make uſe of more refined*

*refined and ſubtil means, by ſpreading jealouſies, and fomenting diviſions amongſt us. To this purpoſe there was a Colledge privately erected at* Clerkenwell, *and ſeveral Jeſuites in King* Charles *the Firſts dayes found there, as is apparent from the ſeveral Hiſtories of that time. Their deſign is evident from a Letter found in their Colledge, a Coppy whereof is inſerted in the following pages.*

*The Arts uſed to accompliſh this deſign are the ſame now as formerly; but now by often experiment they are grown more cunning, and have twiſted their Plots cloſer, and finding that of late the moſt Catholick King has been reduced low in power, by the aſpiring greatneſs, and the often ſucceſſes of his Competitor for Univerſal Monarchy, the* French *King; they have renounced the* Spaniſh *Party, and have turned to that which is likely to be moſt ſucceſsful; Knowing well that if any Roman Catholick Prince can arrive at that they ſo long (in vain) hoped would be effected by the King of* Spain, *the Prieſts Empire would be the ſame in Grandeur and Power, they being exempt from all Civil juriſdiction, and ſo no matter who, if he a Papiſt, ſhall attain univerſal Monarchy;*

*Monarchy; They being certain thereby to keep up their Hierarchy, and to be esteemed the greatest men of their designed Empire. I therefore now publish these Papers, that the present age may see what their designs were formerly to destroy our Religion and Government, which without doubt in some sort they will strive to act over again; that so the eyes of all true Protestants may be opened, whereby they may apprehend their Intregues and Devices, and so be the better enabled to prevent them.*

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*A Copy of the Letter found in the Jeſuits Colledge at* Clerkenwell, *in the year* 1627. *Directed to their* Father Rector *at* Bruxels, *diſcovering their deſigns upon this State, and their Judgement of the temper thereof, with a conjecture of the ſucceſs of the then enſuing Parliament.*

*Father Rector,*

LEt not the Damp of Aſtoniſhment ſeize upon your ardent and zealous Soul in apprehending the ſudden and unexpected call of a Parliament: We have not oppoſed but rather furthered it, ſo that we hope as much in this Parliament as ever we feared any in Queen *Elizabeths* days.

You muſt know the Council is engaged to aſſiſt the King by way of Prerogative, in caſe the Parliamentary way ſhould fail. You ſhall ſee this Parliament will reſemble the *Pelican*, which takes a pleaſure with her beak to dig out her own Bowells.

The Election of Knights and Burgeſſes hath been in ſuch confuſion of apparent Faction, as that which we were wont to procure heretofore with much art and induſtry, (when the *Spaniſh* match was in treaty) now breaks out naturally as a botch or boyle, and ſpits and ſpues out its own rancour and venome.

You

You remember how that famous and immortal Stateſman the Count of *Gondamour* fed King *James* his fancy, and rocked him aſleep with the ſoft ſweet ſound of Peace, to keep up the *Spaniſh* Treaty. Likewiſe we were much bound to ſome Stateſmen of our own Country, for gaining time by procuring thoſe moſt advantagious Ceſſations of Arms in the Palatinate, and advancing the honor and integrity of the *Spaniſh* Nation, and Villifying the *Hollanders*; remonſtrating to King *James* that that State was moſt ungrateful both to his Predeceſſor Queen *Elizabeth*, and his moſt Sacred Majeſty; That the States were more Obnoxious than the *Turk*, and perpetually injured his Majeſties loving ſubjects in the *Eaſt-Indies*, and likewiſe they have uſurped from his Majeſty the Regality and unvaluable profit of the Narrow Seas in fiſhing upon the *Engliſh* Coaſt, &c.

This great States-man had but one principal means to further their great and good deſigns, which was to ſet on King *James*, that none but the Puritan Faction, which plotted nothing but Anarchy, and his confuſion were averſe to this moſt happy union. We ſteered on the ſame courſe, and have made great uſe of this Anarchical Election, and have prejudicated and anticipated the great one, that none but the Kings Enemies and his, are choſen of this Parliament, &c.

We have now many ſtrings to our Bow, and and have ſtrongly fortified our Faction, and have added two Bulworks more; For when King *James* lived (you know he was very violent againſt Armi-

*Arminianiſme*) and interrupted (with his peſtilent wit and deep Learning) our ſtrong deſigns in *Holland*, and was a great friend to that old Rebel and Heretick the Prince of *Orange*.

Now we have planted that Soveraign Drug *Arminianiſme*, which we hope will purge the Proteſtants from their Hereſie; and it flouriſheth and bears fruit in due ſeaſon.

The Materials which build up our Bulwork, are the Projectors and Beggars of all Ranks and Qualities: Howſoever both theſe Factions co-operate to deſtroy the Parliament, and to introduce a new ſpecies and form of Government which is Oligarchy.

Theſe ſerve as direct Mediums and Inſtruments to our end, which is the Univerſal Catholick Monarchy. Our foundation muſt be mutation, and Mutation will cauſe a Relaxation, which will ſerve as ſo many violent diſeaſes, as the Stone, Gout, &c. to the ſpeedy deſtruction of our perpetual and inſufferable anguiſh of body, which is worſe than death it ſelf.

We proceed now by Councel and mature deliberation, how and when to work upon the Dukes Jealouſie and Revenge; And in this we give the honour to thoſe which merit it, which are the Church Catholicks.

There is another matter of conſequence, which we take much into our conſideration and tender care, which is to ſtave off the Puritans, that they hang not in the Dukes ear; They are impudent ſubtil people.

And it is to be feared leſt they ſhould negotiate a reconciliation between the Duke and the Parliament. Tis certain the Duke would gladly have reconciled himſelf to the Parliament at *Oxford*: But now we aſſure our ſelves we have ſo handled the matter, that both Duke and Parliament are irreconcileable.

For the better prevention of the Puritans, the Arminians have already locked up the Dukes ears; and we have thoſe of our own Religion, which ſtand continually at the Dukes Chamber to ſee who goes in and out: we cannot be too circumſpect and careful in this regard.

I cannot chooſe but laugh to ſee how ſome of our own Coat have accoutred themſelves; you would ſcarce know them if you ſaw them: and 'tis admirable how in ſpeech and geſture they act the Puritans. The *Cambridge* Schollars to their wofull experience ſhall ſee we can act the Puritans a little better than they have done the Jeſuits: They have abuſed our Sacred Patron St. *Ignatius* in jeſt, but we will make them ſmart for it in earneſt. I hope you will excuſe my merry digreſſion; for I confeſs unto you I am at this time tranſported with joy to ſee how happily all inſtruments and means as well great as leſs cooperate unto our purpoſes.

But to return unto the main Fabrick: Our foundation is Arminianiſme; the Arminians and Projectors, as it appears in the premiſes affect mutation; this we ſecond and enforce by probable Arguments. In the firſt place, we take into conſide-

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ration the Kings Honour, and preſent neceſſity; and we ſhew how the King may free himſelf of his Ward, as *Lewis* the 11th did. And for his great Splendor and Luſtre, he may raiſe a vaſt Revenue, and not be beholden to his Subjects; which is by way of Impoſition of Exciſe: Then our Church Catholicks proceed to ſhew the means how to ſettle this Exciſe, which muſt be by a Mercenary Army of Horſe and Foot: For the Horſe we have made that ſure, they ſhall be Forreiners and *Germans*, who will eat up the Kings Revenues, and ſpoil the Country whereſoever they come, though they ſhould be well paid: what havock will they make there, when they get no pay, or are not duly paid? They will do more miſchief then we hope the Army will do.

We are provident and carefull, that this Mercenary Army of 2000 Horſe and 20000 Foot, ſhall be taken on, and in pay before the Exciſe be ſetled. In Forming the Exciſe, the Country is moſt likely to riſe: If the Mercenary Army ſubjugate the Country, then the Souldiers and Projectors ſhall be paid out of the Confiſcations; If the Country be too hard for the Souldiers, then they muſt conſequently mutiny, which is equally advantageous unto us. Our ſuperlative deſign is to work the Proteſtants as well as the Catholicks to welcome in a Conquerour, and that is by this means: We hope inſtantly to diſſolve Trades, and hinder the building of Shipping, in deviſing probable deſigns, and putting on the State upon Expeditions, as that of *Cadiz* was, in taking away the Merchants Ships, ſo that they may not eaſily catch and light upon the *Eaſt-India* Fleet, &c. *Ruſh. Col.* p. 474.

## Adam Contzens *Directions for the preſerving and reſtoring of Popery.* Lib. 2. Chap. 18.

*The way to bring in Popery, and work out the Proteſtant Religion he thus deſcribeth:*

1. THat things be carried on by ſlow but ſure proceedings, as a Muſician tunes his Inſtrument by degrees: Loſe no opportunity, but yet do not precipitate the work.

*R.* 2. Let no Prince that is willing deſpair; for it is an eaſie thing to change Religion; for when the common people are a while taken with novelties and diverſities of Religion, they will ſit down and be a weary, and give up themſelves to their Rulers wills.

*R.* 3. The Doctors and leading Paſtors muſt be put out: but if that may be, all at once: but if that cannot be, let it be by ſlow degrees. When the Leaders are down all will ſubmit.

Here he pretends the examples of ſome Princes that expelled Lutheraniſme, and giveth his advice under the cover of inſtances:

1. The purpoſe of changing Religion, and extirpating Lutheraniſme, muſt be conceal'd, not but that ſome of the wiſer ſort may know it, but the people muſt not, leſt it ſhould move them.

2. Some muſt be ſuborned to beg importunately of the Prince for liberty to exerciſe their Religion, and that with many and gentle words, that

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ſo the people may think the Prince is not inclined to novelty, but only to Lenity, and to a tenderneſs for tender Conſciences; and that he doth it not as from himſelf: for the vulgar uſe to commend a Prince, that cannot deny the ſubjects their deſires, though they are ſuch as were fit to be denied.

3. One or two Churches only muſt be deſired at firſt, as being ſo ſmall a matter, that the people will not much regard, ——

4. When the zeal of Profeſſours begins to riſe againſt the change, they are to be pacified by admitting both parties to conference before the Governours:

5. Let there be a decree for pacification, that one party do not rail at the other, nor calumniate them; and ſo the errours that are to be brought in will have great advantage, when they are covered, and may not be contradicted, or ſomuch as named; and ſo the Rulers will be thought to be only Lovers of peace, and not to intend a change of Religion.

6. Next that, Let there be ſome publick diſputation between the parties, but with ſome diſadvantage to them that are to be outed.

7. Let all this be done, but on pretence that the ſeveral parties may be joyned lovingly together in peace: and when the Miniſters refuſe this, let them be accuſed of unpeaceableneſs, and pride, and obſtinacy, and diſobedience againſt the Magiſtrate, and not for their Religion.

8. When

8. When it comes to the putting out of ſome Miniſters, and the people begin to petition for them, let the matter be carried ſilently; and in the mean time, let the people be told that it is becauſe thoſe Miniſters are heady obſtinate men, that the people may be perſwaded that the Miniſters are faulty, and have deſerved it, and may be put only to deſire liberty for the more peaceable men.

9. When thus the people are deluded, and there is no danger of reſiſtance, then turn the Miniſters out of the Churches, and put in thoſe that you would ſet up in their ſtead.

10. Then change the Univerſities, and tell all the Fellows and Scholars, that they ſhall hold their place if they will turn, elſe not; many will change Religion with the Rulers.

11. Next he inſtanceth in *Haſſia*, where the Prince pretended, that all the Profeſſors and Miniſters places were void at the death of his Predeceſſor, and he had the diſpoſal of them by Law:

12. And the change was there made (as he pretends) by ſlow degrees, one or two opinions only changed at the firſt, and not the whole controverted part of the Religion; and ſo the people will think it but a ſmall matter to yield in one or two opinions, and be eaſily brought to obey.

13. Laſtly, They fall to writing againſt each other, and thoſe that have the Court-favor, ſeem to carry it.

All this advice is about the third direction, that is, how to work out the Miniſters ſafely, which he covers

covers under pretended inſtances of ſuch as have changed Religion in *Germany*.

4. The fourth Rule is, To put out of honours, dignities, and publique offices, all thoſe that are moſt adverſe to Popery; it is but juſt that thoſe that hinder the ſafety of the Common-wealth ſhould be deprived of the Honours and Riches of the Common-wealth. If men are depoſed for heinous crimes, Why not for Blaſphemy and contempt of truth? If thoſe of a contrary Religion be left in honour and power, they will be able to croſs the Prince in many things, and encourage the people of their own Religion.

5. The fifth Rule is, That when a Hereſie is wholly to be rooted out; and this muſt be done by degrees, and in a way of reaſon, and cannot be done by meer command and power: then you muſt firſt fall on thoſe opinions that the common people are moſt againſt, and which you can quickly make them think abſurd. So he inſtanceth in ſome that would work out Lutheraniſme, that ſpeak honourably of *Luther*, and fell on them only under the name of *Flaccians*; ſo the Arminians at *Utrecht* when they would extirpate Calviniſme, made a decree, that no man ſhould Preach any thing that ſeemed to make God the Author of ſin. Thus a Magiſtrate that would bring in Popery muſt fall upon ſuch heinous opinions which the impudent themſelves are half aſhamed of, and bring theſe into the light that they may be odious, and ſo the teachers will loſe all their Authority, when the people ſee that they are taken in a manifeſt fault.

6. The

6. The ſixth Rule to bring in Popery and aboliſh the Proteſtant Religion, is, to make uſe of the Proteſtants contentions. How eaſie it is (ſaith he) in *England* to bring the Puritans into order, if they be forced to approve of Biſhops, or to reduce the Puritans in the Low-Countries, if the Prince adhere to the Arminians for the varietie of Opinions makes them doubtful, that before ſeemed certain: ſo that when the Magiſtrate joyneth with one ſide he eaſily overturns the other, and leaves the whole obnoxious, as *Paul* did by the diſſention between the *Phariſees* and *Saduces*, joyning to one ſide, he eſcaped. This (ſaith he) I would principally perſwade an Orthodox Magiſtrate to, for he may with as much advantage make uſe of the Proteſtants diſagreements, as of the Papiſts concord, to extirpate Proteſtants: As in Wars, it is not only the skill and ſtrength of the General, but often alſo the careleſneſs of the enemy, or his miſtake, that give very great advantages for ſucceſs. When rigid Calviniſme was aſſaulted by the Lutherans in the heat of the paroxiſm, it was exaſperated, and the ſudden reſtraint did much hurt: But now the Arminians have of their own accord let go the hardeſt part of their rigor, and judge the Calviniſts to be impious, and perſecute them in the very Univerſity, and in other Towns they force them to baniſhment, and would venture to do more and crueller things, if they were not afraid of the ſtrength of the adverſe party. Verily if Prince *Maurice* alone did but ſtand for the Arminians, the rigor of the Contraremonſtants would flag or be broken.

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7. The ſeventh Rule is, to forbid the Proteſtants privately or publiquely to aſſemble together.

8. The eighth degree muſt be, to proceed to ſeverity of Laws and puniſhments: Here he endeavours to prove this violence lawfull, but this violence though it muſt be for the change of all, need not be exerciſed on all; cut off the Leaders, and the multitude will follow the Authority of the Rulers; ſhame will retain ſome, and fear others, but a vain ſecurity will prevail with moſt when they know not how to help it. Within theſe few years, above an hundred thouſand have been turned to Popery in *France*, and more in *Germany*, not any of the Princes of *Germany* that did indeavour to draw over his people to the Catholicks did ever find any force or reſiſtance contrary to his Laws. Note this all you ſlanderous Papiſts, that accuſe Proteſtants ſo much of Rebellion to hide your own, here's a Jeſuits teſtimony on Record for our vindication.

His next Rule is the good life of the Popiſh Magiſtrates and Clergy, (and that let them uſe as much as they will.)

*Chapter* the 19. He commendeth many ſmaller helps: As, 1. Muſick, to entice people by delight. 2. To cauſe all at their Marriage to profeſs the Popiſh Religion, and ſo rather then go without a Wife or Husband they will do it. 3. So alſo to deny to Proteſtants Church-priviledges: as Baptiſme, Buriall, &c.

Laſtly, He concludes that where the work muſt be ſecretly done by degrees, the Magiſtrate muſt keep the inſtitutions, preſentation, confirmation, and examination of Miniſters in his own hand; and ſo (if he cannot caſt them out at once) he muſt caſt out the moſt dangerous, and put over the Churches, the diſagreeing, and thoſe that do not mind matters of controverſie much, and thoſe that are addicted to their own domeſtick buſineſſes (worldly men) and ſuch as are addicted to the Rulers: Let him cool the heat of Hereſie, and let him not put out the unlearned; and ſo their Religion will grow into contempt. Let the Magiſtrate cheriſh the diſſentions of the erring Teachers; and let him procure them often to debate together, and reprove one another; for ſo when all men ſee that there is nothing certain among them, they will eaſily yield to the truth; and this diſcord is profitable to ſhew the manners of thoſe wicked men, for he that will read the contentious writings of Lutherans againſt Calviniſts, or Calviniſts againſt Lutherans, will think he readeth, not the invectives of men againſt men, but the furies and roaring of Divels againſt Divels, (a fair warning, but the Jeſuit tells you not what is done at home) from theſe things the Ruler may take occaſion for a change: Let him enquire into the original of theſe accuſations, and if he find them true, he may puniſh the guilty, if falſe, he may puniſh (that is caſt out) the Accuſers.

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The ſum of *Campanella's* Counſel, for the promoting of the *Spaniſh* intereſt in *England* in Queen *Elizabeths* days, was, 1. Above all to breed diſſentious and diſcords among our ſelves. 2. To have Seminaries in *Flanders*, that for the changing of our Religion, may firſt ſow the ſeeds of diviſion in points of natural Sciences. 3. By ſuborned Forreiners, to promiſe great matters to the great ones here. 4. To promiſe to King *James* the help of *Spain*, ſo he would ſet up Popery, or at leaſt not hinder the *Indian* Fleet. 5. At the ſame time to perſwade the chief Parliament men to turn *England* into the form of a Common-wealth, by telling them that the *Scots* will be cruell when they come to Rule them, &c. 6. To perſwade Queen *Elizabeth* that King *James* would revenge his Mothers Blood, &c. 7. To exaſperate the minds of the Biſhops againſt King *James*, by perſwading them that he was in heart a Papiſt, and would bring in Popery; and by theſe means the ſeeds of an inexplicable War will be ſown between *England* and *Scotland*; ſo that no party will have leiſure to diſturb the *Spaniard*; or if King *James* prevail, he will be a friend to *Spain*; or if the Iſland be divided, or the Kingdom made Elective, we ſhall neither have mind nor power to enlarge our Dominions, or if the Iſland be turned into the form of a Commonwealth: it may keep continual War with *Scotland*, and will manage all its affairs ſo ſlowly, as that they can little hurt the *Spaniard*. 8. The Catholicks here alſo are to be awaked and ſtirred up, that the *Spaniards* may

take the first opportunity to enter upon *England*, under pretence of helping them.

9. The *Irish* are perswaded to Rebellion, these (with the hiring of the *Dutch* to defend the *Spanish* Plate Fleets, and fall out with us that we may not hinder it) are the sum of this *Friers* design against *England*.

*Their Method to win particular Persons, you may find in* Costerus Pref. Encheirid. Thoma a Jesu de Convers. Gent. L. 8. Par. 2. Sect. 2. p. 544. 545. Possevinus Lorichius, *&c.*

1. BE sure to keep the Respondents part, and not the Opponents: It's not so easie to prove, as to wrangle against proofs.

2. Follow them with certain Questions which the vulgar are not verst in, as,

*Qu.* 1. Where was your Church before *Luther*, or where hath it been visible in all ages?

*Qu.* 2. How prove you that you have a true Scripture that is the word of God among you?

*Qu.* 3. What expres word of God do the Catholicks contradict?

*Q.* 4. How prove you that you have a truly called Ministry, that is to be heard and believed by the people?

*Qu.* 5. By what warrant did you separate from the Catholick Church, and condemn all your own Fore-fathers, and all the Christian world?

*Qu.* 6. If you will separate from the Catholick Church, What reason have you to follow this Sect

Sect rather than any one of all the reſt?

*Qu.* 7. What one man can you name from the beginning that was in all things of *Luthers* or *Calvins* Opinions?

*Qu.* 8. Do you not ſee that God doth not bleſs the labours of your Miniſters, but people are as bad as they were before, what the better are you for hearing them?

Many more ſuch ſilly queſtions, they train up their deceivers to propound and proſecute, which a knowing man diſcerneth eaſily to be tranſparent cheats; but the ignorant may be gravelled by them.

The abominable Treachery and villany of the Gunpowder-Plot, undertaken under pretence of maintaining and reſtoring the *Roman* Religion; engaged the then Governours to conſult the preſervation of themſelves and the Kingdom: And conſidering the furious zeal and wicked principles of ſome men, in affirming the lawfullneſs of depoſing and killing Heretical Kings: That the *Pope* had power to deprive temporal Princes, abſolve ſubjects from their obedience, and ſuch like villanous poſitions, with the many wicked practices then freſh in memory, againſt the Crown and life of Queen *Elizabeth* and King *James*, it was thought fit to draw up a ſolemn Oath, whereby every one ſhould abjure ſuch treaſonable Doctrines, and ſwear for the future to behave themſelves as became good ſubjects.

But

But ſo far were they from intending to be good Subjects, that fancying *Robert Cecil* (Earl of *Salisbury* and Secretary of State) to be the chief promoter of this Oath againſt them, and conſidering that if they could deter him from proſecuting it, the King and others would trouble their thoughts the leſs about the matter, and ſo the Parliamentary propoſals would fall of themſelves: a threatning Letter was ſent to the ſaid Earl of *Salisbury*, a Copy whereof I have here inſerted, that all good men may ſee that they will not ſtick at Murther or any other villany to uphold their Religion.

*My Lord,*

WHereas the late unapprovable and moſt wicked deſign for deſtroying of his Majeſty, the Prince and Nobility, with many other of worth and quality (attempted through the undertaking ſpirits of ſome more fiery and turbulent, then zealous and diſpaſſionate Catholicks) hath made the general ſtate of our Catholick cauſe ſo ſcandalous in the eyes of ſuch whoſe corrupted judgements are not able to fan away and ſever the fault of the Profeſſor from the profeſſion it ſelf, as that, who now is found to be of that Religion, is perſwaded at leaſt in mind to allow (though God knoweth as much abhorring as any Puritan whatſoever) the ſaid former moſt inhumane and Barbarous Project.

And whereas ſome of his Majeſties Council, but eſpecially your Lordſhip, as being known to be,

as

as the Philoſopher termeth it *a primus motor*, in ſuch uncharitable proceedings (are determined as it is feared) by taking advantage of ſo foul a ſcandal to root out all the memory of the Catholick Religion, either by ſudden Baniſhment, Maſſacre, Impriſonment, or ſome ſuch unſupportable vexations and preſſures, and perhaps by decreeing in this next Parliament ſome more cruell and horrible Laws againſt Catholicks than already are made.

In regard of theſe premiſes, there are *ſome good men*, who through their earneſt deſire for the continuing of the Catholick Religion, and for ſaving many ſouls both of this preſent and of all future poſterity, are reſolved to prevent ſo great a miſchief, though with a full aſſurance afore hand of the loſs of their deareſt lives.

You are therefore hereby to be admoniſhed, that at this preſent there are five which have ſeverally undertaken your death, and have vowed the performance thereof by taking already the bleſſed Sacrament, if you continue your daily plotting of ſo Tragical Stratagems againſt Recuſants.

It is ſo ordered that none of theſe five knoweth who the other four be, for the better preventing the diſcovery of the reſt, if ſo any one by attempting and not performing ſhould be apprehended.

It is alſo already agreed who ſhall firſt attempt it by Shot, and ſo who in order ſhall follow.

In accompliſhing of it, there is expected no other then aſſurance of death, yet it will willingly be embraced, for the preventing of thoſe general Cala-

Calamities, which by this your tranſcendent Authority and grace with his Majeſty, are threatned unto us.

And indeed the difficulties herein are more eaſily to be digeſted, ſince two of the intended Attemptors are in that weak ſtate of body that they cannot live above three or four Months. The other three are ſo diſtreſſed in themſelves and their friends, as that their preſent griefs (for being only Recuſants) do much dull all apprehenſions of death.

None is to be blamed (in the true cenſuring of matters) for the undertaking hereof, for we profeſs before God, we know no other means left us in the world, ſince it is manifeſt you ſerve but as a Match to give fire unto his Majeſty (to whom the worſt that we wiſh is, that he may be as great a Saint in Heaven as he is King on Earth) for intending all miſchiefs againſt the poor diſtreſſed Catholicks.

This giving your Lordſhip this *Charitable Admonition*, the which may perhaps be neceſſary hereafter for ſome others your Inferiors (at leaſt in Grace and Favour) if ſo they run on in their former Inhumane and Unchriſtian Rage againſt us; I ceaſe putting you in mind, That where once *True* and *Spiritual Reſolution* is, there (notwithſtanding all dangers whatſoever) the Weak may take ſufficient Revenge of the Great.

*Your Lordſhip's well-admoniſhing Friends*, &c. A. B. C. *&c.*

It

It may be your Lordſhip will take this but as ſome forged Letter of ſome *Puritans*, thereby to incenſe you more againſt Recuſants.

But we *proteſt upon our Salvation*, It is not ſo: Neither can any thing in humane likelihood prevent the effecting thereof, but the change of your courſe towards Recuſants.

This Letter at the beginning offers fair, ſeeming to deteſt the Gun-powder-Plot: but little of truth and ſincerity may be expected from it, when we conſider, that the deſign of it is to Apologize for Murther; to which it appears there is a Club, or number of them conſenting and attempting: and they are not aſhamed to aſſert, *That though they murther* Privy-Counſellors, *yet the Murtherers may be* good men; *nor are they to be* blamed for it, *for 'tis a True and* Spiritual Reſolution.

The *Oath of Allegiance* was prudently drawn up, and confirmed by Act of Parliament; and that you may ſee what it was their tender Conſciences ſo ſcrupled the taking of, I have here inſerted the Oath it ſelf.

## The Oath of Allegiance.

Anno tertio *Jacobi*.

I A. B. *do truly and ſincerely Acknowledge, Profeſs, Teſtifie, and Declare in my Conſcience before God and the World, That our Soveraign Lord King —— is Lawful and Rightful King of this Realm, and of all other his Majeſty's Dominions and Countreys.*

*And that the* Pope, *neither of himſelf, nor by any Authority of the Church or See of* Rome, *or by any other means, with any other, hath any power or Authority to* Depoſe the King;

*Or to* diſpoſe *any of his Majeſties Kingdoms or Dominions:*

*Or to* Authorize *any Forreign Prince to Invade or Annoy him or his Countreys:*

*Or to* Diſcharge *any of his Subjects of their Allegiance and Obedience to his Majeſty.*

*Or to give* Licenſe *or Leave to any of them to bear* Arms, *raiſe Tumults*, &c.

*Or to* offer *any* violence *or* hurt *to his Majeſties* Royal Perſon, *State, or Government; or to any of his Majeſties Subjects within his Majeſties Dominions.*

*Alſo I do ſwear from my heart, That notwithſtanding any Declaration, or Sentence of* Excommunication *or* Deprivation *made or granted, or to be made or granted by the* Pope, *or his Succeſſors; or by any Authority derived, or pretended to be derived from him or his See, againſt the ſaid King, his Heirs or Succeſſors; or any* Abſolution *of the ſaid Subjects from their* Obedience: *I will bear Faith and true Allegiance to his Majeſty, his Heirs and Succeſſors.*

*And him and them will defend to the uttermoſt of my Power, againſt all Conſpiracies and Attempts whatſoever, which ſhall be made againſt his or their Perſons, their Crown and Dignity, by reaſon or colour of any ſuch Sentence or Declaration, or otherwiſe:*

*And*

*And will do my beſt endeavour to* diſcloſe *and make known unto his Majeſty, his Heirs and Succeſſors, all Treaſons and Trayterous Conſpiracies which I ſhall know or hear of to be againſt him, or any of them.*

*And I do further ſwear, That I do from my heart Abhor, Deteſt, and Abjure, as Impious and Heretical, this Damnable Doctrine and Poſition, That Princes which be Excommunicated or Deprived by the* Pope, *may be* Depoſed *or* Murthered *by their Subjects, or any other whatſoever.*

*And I do believe, and in Conſcience am reſolved, That neither the* Pope, *nor any Perſon whatſoever, hath power to* abſolve *me of this Oath, or any part thereof,*

*Which I acknowledge by good and full* Authority *to be* lawfully *miniſtred unto me.*

*And do* renounce *all* Pardons *and Diſpenſations to the contrary.*

*And all theſe things I do plainly and ſincerely acknowledge and ſwear according by theſe expreſs words by me ſpoken, and according to the plain and common ſenſe and underſtanding of the ſame words, without any* equivocation, *or* mental evaſion, *or ſecret* reſervation *whatſoever.*

*And I do make this Recognition and Acknowledgment heartily, willingly, and truly, upon the true Faith of a Chriſtian.* So help me God.

*A. B.*

Unto which Oath ſo taken, the ſaid perſon ſhall ſubſcribe his or her Name or Mark.

King *James* doubted not but that all honeſt and good Subjects would ſubmit to this Oath, Becauſe, as he ſaid, that he that ſhall refuſe to take this Oath, muſt of neceſſity hold all, or ſome of theſe Propoſitions following: *Apol. for the Oath of Alleg. Pag.* 49.

I. *That I, King* James, *am not the lawful* King *of this Kingdom, and of all other my Dominions.*

II. *That the* Pope *by his own Authority may depoſe me; if not by his own Authority, yet by ſome other Authority of the Church, or of the See of* Rome. *If not by ſome other Authority of the Church and See of* Rome, *yet by other means, with others help, he may Depoſe me.*

III. *That the* Pope *may* diſpoſe *of my Kingdoms and Dominions.*

IV. *That the Pope may give Authority to ſome Forreign Prince to* Invade *my Dominions.*

V. *That the* Pope *may diſcharge my Subjects of their* Allegiance *and Obedience to me.*

VI. *That the* Pope *may give licenſe to one or more of my* Subjects, *to bear* Arms *againſt me.*

VII. *That the* Pope *may give leave to my* Subjects *to offer* violence *to my* Perſon, *or to my Government, or to ſome of my Subjects.*

VIII. *That if the* Pope *ſhall by Sentence* Excommunicate *or* Depoſe *me, my Subjects are not to bear* Faith *and* Allegiance *to me.*

IX. *If the* Pope *ſhall by Sentence* Excommunicate *or* Depoſe *me, my* Subjects *are not bound*

*bound to* defend *with all their power, my Perſon and Crown.*

X. *If the* Pope *ſhall give out any Sentence of* Excommunication *or* Deprivation *againſt me, my Subjects by reaſon of that Sentence are not bound to* reveal *all* Conſpiracies *and Treaſons againſt me, which ſhall come to their hearing and knowledge.*

XI. *That it is not* Heretical *and* Diabolical, *to hold, That Princes being* Excommunicated *by the* Pope, *may be either* Depoſed *or* Killed *by their Subjects, or any other.*

XII. *That the* Pope *hath power to abſolve my Subjects from this* Oath, *or from ſome part thereof.*

XIII. *That this* Oath *is not adminiſtred to my Subjects by a* full *and* lawful *Authority.*

XIV. *That this* Oath *is to be taken with* Equivocation, Mental Evaſion, *or* ſecret Reſervation; *and not with the* Heart *and* good will ſincerely, *in the true Faith of a Chriſtian man.*

One would now think that none that intended to be good Subjects, or indeed did not intend to be otherwiſe when they had opportunity, ſhould refuſe the taking this Oath: yet ſo it was that (though ſome did take it, yet) the moſt refuſed it: And becauſe the *Pope* would not have thoſe of his Religion tyed from acting Treaſons and Villanies to ſupport his Power, he ſent ſeveral Buls into *England* againſt this Oath; one of which being of later

later date ( *viz.* in King *Charles* the First's dayes :) I have here inſerted ſo much thereof as concerns the ſaid Oath.

*VRBANUS* Pp VIII. Dilectis Filiis Catholicis *Angliæ.*

*Dilecti Filii, Salutem & Apoſtolicam Benedictionem.*

NON ſemper terræna fœlicitas eſt beneficium Cœli & Patrimonium Pietatis; pacem enim peccatorum videns Eccleſia non raro experta eſt potentiam mortalium eſſe ſtipendium ſceleris. Quare, Catenas Martyrum anteferimus exuviis Triumphantium, & Rex ſempiternus. Principatus Cœleſtes pollicetur, non iis qui ſuperbo pede jura proterunt, ſed qui perſecu ionem patiunturpropter juſtitiam, *&c.*

Quod

Pope *URBAN* VIII. To his beloved Sons the Catholicks of *England.*

*Beloved Sons, Greeting and Apoſtolical Benediction.*

TErrene fœlicity is not always the benefit of Heaven, and the Patrimony of piety: For the Church, ſeeing the proſperity of ſinners, hath often found by experience, that the greatneſs of Mortals is the ſtipend of Impiety. Wherefore we prefer the Chains of Martyrs before the ſpoils of the Triumphant; and the Eternal King promiſeth Heavenly Principalities, not to them who proudly trample the Laws under their feet, but to thoſe who ſuffer Perſecution for Righteouſneſs ſake, *&c.*

And

Quod ſi eouſque vis progrediatur, ut vos ad *noxium illud, & illicitum Anglicanæ fidelitatis jura mentum* adigat, mementote Orationem veſtram ab univerſo Angelorum ſpectantium conſeſſu audiri. Et adhæreat lingua veſtra faucibus veſtris, priuſquam Authoritatem B. *Petri* ea jurisjurandi formula imminutam detis. Non enim ibi id ſolum agitur, ut fides Regi ſervetur, ſed at ſacrum Univerſæ Eccleſiæ ſceptrum eripiatur Vicariis Dei Omnipotentis.

And if Violence proceed ſo far, as to compel you to that *pernicious and unlawful Oath of Allegiance of England*; Remember, that your Prayers are heard in the whole Aſſembly of the Angels beholding you: And let your Tongue cleave to the roof of your mouth, rather than you permit the Authority of St. *Peter* to be diminiſhed with that form of Oath: For that is not all, that Fidelity be kept unto the King; but that the Sacred Scepter of the Catholique Church be wrung from the Vicar of God Almighty.

Quod fœliciis Recordationis *Paulus* V. Prædeceſſor noſter in tam gravi deliberatione decrevit, id omnino tanquam Decretum Veritatis ſervare debeatis. Dilecti Filii, Tributum hoc Principi Apoſtolorum debitum nullæ hominum minæ

That which our Predeceſſor *Paul* V. of bleſſed memory, with ſo great deliberation Decreed, that ought ye altogether to obſerve as a Decree of Truth. Beloved Sons, this Tribute due to the Prince of the Apoſtles, no threats or flatteries of men ought

at

minæ aut blanditiæ a vobis unquam extorqueant; qui secus suadent, ij visionem mendacem & divinationem fraudulentam prophetant vobis: Citius enim viro Christiano debet potentium gladius vitam eripere quam fidem Quod si Angelus etiam e Cœlo descendens vos aliter, quam veritas Apostolica, doceat, Anathema sit, *&c.*

at any time to extort from you; and they who perswade you otherwise, propheſie unto you a lying Vision, and a fraudulent divination: for sooner ought the Sword of the Mighty take from a Christian his life, than his Faith; yea if an Angel from Heaven teach you otherwise than the Apostolique Truth, let him be Accursed, *&c.*

*Datum* Romæ, *S.* Petri, *sub Annulo Piscatoris*, *die* xxx May, 1626. *Pontificatus nostri Anno tertio.*

*Dated at* Rome, *at St.* Peters, *under the Signet of the* Fisher, xxx *of* May, 1626, *the third year of our Popedom.*

I shall here give a farther instance, that (abhorrence of Treason, and) Fidelity to the Prince, is not only contrary to the desire and expres command of the *Pope*, but to the opinion of the greatest part of the Roman Catholicks themselves.

*Peter Walsh* a Romanist of the Order of St. *Francis*, somewhat more honest and peaceable minded than the rest, esteeming it not only his, but the Duty of all Persons, to be subject to the Prince under whom they live, and by whom they receive

ceive protection; about the year 1662. drew up a formulary, and procured it to be ſubſcribed by as many of the Romaniſts in the Kingdom of *Ireland* as he could, whereby they did profeſs their obedience to his Majeſty, and ſubjection to the Laws, with their Reſolution to live peaceably under them; and although this ſubmiſſion occaſioned his Majeſty to be much more favourable to them than before, yet the greateſt part of the Romaniſts of that Kingdom were ſo far from ſubſcribing the ſaid Formulary, that they got it, not only to be condemned in formal terms, as unlawful, deteſtable, Sacrilegious; yea, in effect, as Schiſmatical and Heretical, by the publick Cenſures of the *Lovaine* Theological Faculty, and by the publick Letters alſo of the *Bruxel Internuncio*'s, *De Vecchii*, and *Roſpiglioſi*, and of the Roman Cardinals *de propaganda fide*; but proſecuted the Subſcribers of it for theſe twelve years (eſpecially for theſe ſix laſt) with continual Monitories, Citations, Depoſitions, Excommunications, Denunciations, and even publick affixing or poſting of them, and have perſecuted and hunted them almoſt to death, for no other cauſe, but for profeſſing Allegiance to his Majeſty. So dangerous a thing it is reputed in the Court of *Rome*, for Subjects to give their natural Prince any pledge of their Faith which the *Pope* cannot undo. It is no leſs Criminal in the eſteem of that Court, than if the very eſſentials of the Papacy were invaded by it; as you may ſee at large in a Letter to the Catholicks of *England*, *Scotland* and *Ireland*, written by the ſaid *Peter Walſh*.

And now I ſhall leave it to the Candid Reader to judge, what reaſon thoſe have to be protected by the Laws, who will not be tyed by them, nor ſubject to them, but profeſs themſelves the ſubjects of a Forreign power.

*Their Deſigns to ſubvert the Kingdom of* England, *are ſufficiently evident from the foregoing Papers; I ſhall only add two Letters more, whereby they did, not only endeavour, but actually promote the late unnatural and Barbarous Rebellion in the Kingdom of* Ireland.

## *Two Letters written by* Pope Urban *the* 8th, *for encouragement of the Rebellion in* Ireland : *The firſt to* O-Neale, *and the ſecond to the Nobility and people of that Kingdom.*

To our Beloved Son *Eugenius O-Neale*, Health and Happineſs.

*Beloved Son*,

IT hath ever been our conſtant cuſtome to lay hold on every opportunity, whereby you (following the ſteps of your Progenitors) might make known your more than ordinary zeal and ſtudious care of defending the Church. But now you have more apparently demonſtrated it, by reſolving to go

go for *Ireland*, and to be a preſent ſuccour to the Catholique affairs: Wherefore your Letter was exceeding welcome to us, wherein you intimate your ſtedfaſt purpoſe, deſiring to begin the ſucceſsful management of the ſeaffairs from the Heavenly aſſiſtance, and do no leſs humbly then Religiouſly crave our Apoſtolical Benediction; we highly commend in you this renowned zeal, and conſtant reſolution to defend the true faith againſt Hereticks; and we being long ſince perſwaded of your Piety, do expect the proofs of your courageous and lofty ſpirit, in this opportunity which heretofore hath rendred your name ſo illuſtrious.

We do much approve of the determination of thoſe whom you certifie to be excited by your example. And we hope that the Higheſt will be preſent to your cauſe, and make known to the people your proweſs and virtues.

And that ye may with the greater confidence give the onſet to theſe deſigns, we without intermiſſion intreating the divine clemency to bring to nought adverſaries atttempts, do freely communicate our Benediction to you, and the reſt of them who manage the Catholique affairs in that Kingdom.

And to all and every of them (truly penitent making confeſſion, and devoutly partaking (if opportunely) of the holy Communion) we do beſtow a plenary forgiveneſs and remiſſion

of their ſins, and in point of death a full and abſolute Indulgency.

*Dated at* Rome *under the Seal of the* Fiſher, Octob. 18. 1642. *in the* 19th *year of our Papedom.*

## *To all Arch-Biſhops, Biſhops, Nobles and People of the Kingdom of* Ireland.

VEnerable Brethren and Beloved Sons, The relation which we have heard of the preſent ſtate of your Kingdom, (out of that ſingular affection wherewith we did ever embrace your Nation) doth cauſe our deep ſorrow; for although you are removed from us by diſtance of place, yet we always bear you in the boſom of Apoſtolical affection, and cannot but tremble at the leaſt danger of our Children: notwithſtanding in this ſo great ſadneſs, we are refreſhed when we mind your magnanimity and reſolution, evidenced by very many and great tryals; which likewiſe doth ſuggeſt to us a ſtrong confidence, that in every occaſion your wonted height of ſpirit will eminently appear, not only to defend and keep ſafe the Catholique Religion, but alſo by example you will demonſtrate to others with what alacrity and ardour of affection eternal things are to be preferred before mortal, heavenly before fading, the ſalvation of the ſoul before all earthly things whatſoever.

Account

Account it all joy (Venerable Brothers and beloved Sons) when you fall into divers temptations, think not your ſelves exempted from the condition of thoſe whom Chriſt the Searcher doth try and prove by the evils of this life.

There will be a juſt ground to hope for a plentiful crop of happineſs from theſe ſeeds of conflicts, as alſo be aſſured of the aid and aſſiſtance of the Omnipotent God, if ſo be ye ſhall prefer the ſafety of the Catholique Faith before what reſpects ſoever, not ſuffering any thing to be tranſacted which in the leaſt may prove prejudicial or deſtructive thereunto.

Thus much all Catholick Nations do expect from your approved conſtancy, thus much the Church promiſeth it ſelf concerning you, and thus much our Paſtoral care and Paternal Benevolence doth moſt rightfully require to be performed from our moſt loving Sons.

Neither need we go far to fetch examples of this Religious conſtancy to which we exhort you: call to mind by what Maſters you have been diſciplined in the wayes of virtue; Call to mind thoſe famous Champions of the faith who have led you the way; enquire of your Predeceſſors and they will rectifie you, that in times of hazard and peril, thoſe Counſels and determinations with all poſſible zeal and reſoluteneſs are to be entred into, which may prove a bulwork to the true faith, and a refuge to Eccleſiaſtical men.

Put on then vigorously by your actions, to make good that noble Encomium of your Nation, frequently ſtiled *The Iſland of Saints*; and thoſe men whom you ſo much glory to extoll, be not unwilling to imitate.

Truly we do expect from you what is meet to proceed from an eminent Piety to God, and a moſt ardent affection to the Church, to whom we willingly impart the Apoſtolical Benediction, beſeeching God of his Divine Clemency to vouchſafe to be propitious to your godly endeavours and enterpriſes.

*Dated at* Rome
Feb. 1. 1642.

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*FINIS.*

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